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and petition; they lack the richness of the great prayers of the church. Five minutes is sufficient to read the selection and the prayer. The book will be useful in providing for the waning practice of family prayers and individual devotion. We are not merely writing a notice of the book, we are using it with satisfaction in family worship. It fits the situation and will provide for six months of daily devotion.

My Neighbor the Working Man. By James Roscoe Day. New York: Abingdon Press, 1920. Pp. 373. \$2.50.

More space should be given to this book than the crowded condition of our columns will permit. It is an outspoken word for the capitalistic system and against the methods of organized labor, full of "ginger" and worthy of attention by everyone who is ready to consider both sides of the burning question of the day. Chancellor Day has been speaking with strong conviction on the somewhat unpopular side of this controversy. He does not represent the honorable attitude in the contest that will finally make for peace. He is violent and bitter. He is fond of such terms as "wild beasts" and describes a radical as a creature who "stands on two legs that is all. If he were down upon four legs, we could recognize him." All this sort of talk is inflammatory. He is absolutely unjust to the majority of the immigrants who land on our shores. He displays the abuses in the trades union. He calls the labor union "an artificial and unnaturally and illogically attached institution in our country, working not for the common good but to create conditions altogether possible and profitable to its own members without regard to how its acts may bear upon business of construction and manufacture." Chancellor Day calls collective bargaining "meddling" and says: "It is high time that the country pronounced with unmistakable law against strikes of all kinds. There should be no doubt left that strikes are crimes." These examples of the contention of the book will be sufficient to indicate its value. It is the expression of a point of view that needs to be understood.

The Life and Letters of St. Paul. By David Smith. New York: Doran, 1920. Pp. xv+708. \$6.00.

This detailed, voluminous, and interesting life of Paul is by the author of *In the Days of His Flesh* and bears all the marks of unwearied scholarship, sympathetic interpretation, and exegetical insight that we have learned to associate with the name of Dr. Smith. To one who wants the last word on the life of the apostle to the Gentiles this book is indispensable. There are other shorter studies in the character

and teachings of Paul which will serve the purpose of the student who has less time at his command than the technical and advanced scholar to whom this large work appeals. The style is clear and interesting. Occasionally one meets such a sentence as this: "the astrologer who professed to decipher the celestial emblazonry was held in boundless reverence," but on the whole the average reader will be happy in the literary form of the book. This sentence is too much for us: "The purulent, incrustation that had sealed his eyes fell off in flakes, and they opened to the light." Dr. Smith makes interesting ventures, for example, this: "It would seem likely that Saul, a strict Pharisee, would marry in due course; and the inference is confirmed by the fact that he was subsequently enrolled in the high court of the Sanhedrin and at least on one memorable occasion participated in its judicial procedure. For it was required, among other qualifications of a Sanhedrist, that he should be not only a married man but a father, inasmuch as one who was softened by domestic affection would be disposed to mercy in his judgments. . . . He had married after the Jewish fashion, but his wife was now deceased, and so was her child, and he had resolved to remain a widower. It is significant that one so affectionate should have maintained an almost unbroken silence regarding this mournful chapter of his life-story; and in view of the sternness of his attitude it would seem as though there were here a hidden tragedy and a bitter memory." This is scant material out of which to construct the outline of Saul's love affairs. Passing from external details to the interpretation of the message and spirit of Paul as they are revealed in his letters, we are given a vivid picture of the man who wrote these priceless documents. The treatment of Philippians is especially sympathetic and illuminating as we have it given on pages 510 ff. The translations are interesting; but 2:5 is not well rendered by "harbor this sentiment which dwelt even in Christ Jesus." The active and habitual motives of Jesus are indicated here; the word *sentiment* is not strong enough. The maps are well done. The marginal sentences and references are exceedingly valuable. The indexing is generous.

What Did Jesus Teach? By Frank Pierrepont Graves. New York: Macmillan, 1919. Pp. xi+195. \$1.75.

These nine studies represent the result of a program of group study carried out in the University of Pennsylvania. Dean Graves says, "The book is simply the product of a History of Education man, describing a well-known road, when viewed from his own angle." The book is noteworthy on two accounts. The first is the arrangement of the material.

The running margin makes it possible to grasp the content of pages and paragraphs clearly and quickly. Also the paragraphs bear interesting headings; there are suggestive chapter summaries; the references to literature are excellent. The second feature is the substance of the studies. The prevailing accent is upon the ethical content of the teaching. It gathers around the idea of the Kingdom of God, which had begun to lose its meaning early and therefore must be interpreted for every age by the church. "And to-day the world finds its consolation and help in the moral and religious ideals of the Master and the aspect of Jesus as a teacher, rather than in the consummation of a Messianic Kingdom and in his coming in power and glory." There is no chapter or section that deals adequately with what Jesus taught and required in reference to his own person; but this was fundamental to the ethical and social program of Jesus. There is great emphasis on service and the reconstruction of one's own life; but the author seems to miss the radical meaning of loyalty to Jesus himself as the motive force of it all.

Overland for Gold. By F. H. Cheley. New York: Abingdon Press, 1920. Pp. 272. \$1.50.

This is a "corking" good story. Full of life and adventure; well told; true to the situation as far as we know how to test it. We enjoyed it from cover to cover. Then we tried it on the boys and the word in quotation marks above is their verdict. We almost wish we might have lived in the gold days, which were not altogether golden, in Colorado. The next best thing is to hear about them so vividly.

The Individualistic Gospel and Other Essays. By Andrew Gillies. New York: Methodist Book Concern, 1919. Pp. 208. \$1.00.

Dr. Andrew Gillies was known widely as the pastor of the Hennepin Avenue Methodist Episcopal Church in Minneapolis. He has stated here with deep conviction and the urgency of the preacher his sense of the individual appeal of the gospel. He does not do this in order in any way to disparage the social content of the gospel or its claim upon the corporate life of humanity. But he feels that the social structure will not be changed until enough men and women yield to the sublime imperative and power of the gospel so that they will themselves effect the transformation of society. It is a matter of approach and emphasis. There is no more essential conflict between the social and the individual gospel than there is between the two sides of a coin. Both have to be there in order to have the coin at all. Dr. Gillies makes a vital and most necessary

emphasis; for in the end the redemption of society is contingent upon the redemption of individuals. The church must do as Jesus did, direct its message and influence to the individual in order that society may be redeemed. But it dare not stop short with the effort to "save" the individual apart from his environment. Each is necessary to the other in the total process of salvation.

Talks to Sunday-School Teachers. By Luther Allan Weigle. New York: Doran, 1920. Pp. 188. \$1.25.

Professor Weigle, of Yale, has made himself an invaluable counselor to all teachers and this book, designed in general to be a complementary volume to his *The Pupil and the Teacher*, will be welcomed by workers in the field of religious education. There are twenty-four papers in the volume, each concluded with a number of questions for discussion and a brief bibliography. The book will be useful for teacher-training classes, but is not so unified as its predecessor. We cannot give the subjects treated, but they are all worth study and discussion and are concerned with matters that every Sunday-school teacher will sometime meet. We note especially "A Boy's Loyalty," "How Religion Grows," "The Teaching Process," and "The Purpose of Questioning" as timely subjects well treated. Professor Weigle is a trained pedagogue who has lost neither his enthusiasm, his love of youth, nor his sound common sense, and is excellently fitted to be the teacher of teachers that he proves himself to be by the test of his last book.

The Future Life in the Light of Modern Inquiry. By Samuel McComb. New York: Dodd, Mead. Pp. xii+240. \$1.50.

There are ten chapters in this book. In these the author discusses the idea of immortality, its relation to the modern man, hindrances to belief in it, various arguments for it, especially the resurrection of Jesus and the testimony supplied by psychical research. Dr. McComb regards highly the proofs of the survival of personality as they are furnished by psychical research, summarizes some of the well-known cases of "cross-correspondences," and gives quite extensively the case of Doris Fisher. The more valuable part of the book, however, is concerned with the argument from the Resurrection of Jesus. The author says:

"The present writer believes that any open and candid mind, prepossessed with no dogmatic assumptions against the survival of the soul after death, can convince itself that Christ emerged from the realm of the dead, and manifested Himself on the material plane to certain witnesses, by concentrating attention on what